/16 cont./

252 cakes (beijus, ibrä ʒeko), likewise roasted in pots, are made from the freshly treated root.

273 In combination with maize, manioc flour is also used to make their most popular beverage, uierŏ. Pounded maize is poured into the boiling manioc and stirred well. /17/ When it is sufficiently soft, the mixture is allowed to cool. Then the settlings are chewed by the women in true Indian fashion, whereby the whole thing turns sour and ferments after standing for several days. A sourish beverage something like water gruel is produced, to which honey or sugar-cane juice is sometimes added. The effect is slightly intoxicating.

415 412 [239] The kitchen utensils are simple, but nevertheless somewhat more complete than, say, among the Xingu tribes. Besides earthen pots and gourd containers, as well as mussel shells of the Anodonta and Hyria avicularis serving as spoons, there are already real spoons made of wood or clay (cf. Fig. 5 /see p. 38 / and Fig. 14 /see p. 51 /).

264 Etiquette demands that everyone eat by himself, turned away from the others. Anyone who transgresses must endure the ridicule of the others.

Tools and Implements. Industry and Skill.

177 The industrial activity of the Karaya no longer presents a wholly unclouded picture inasmuch as the original tools have been supplanted more and more by imported ones.

412 172 No details are known about the form and material of their old stone axes. Among the petroglyphs of Martirios Island, however, which undoubtedly are to be ascribed to the ancient Karaya, one sees human figures depicted with stone axes in their hands (see p. 94). The same form is exhibited by a stone ax of unknown origin in the Trocadero Museum in Paris, the handle of which is wrapped with the plaiting in zigzag and cross patterns characteristic of Karaya work. Possibly the piece came from the Castelnau expedition.

/255 cont./
261 that the women usually refused salted food. Instead, however,
263 they all ate whole handfuls of sand. Charcoal and ashes are also eaten, but all this is supposed to be very constipating. They are also said to make little pellets of clay which are eaten; the eating of them is supposed to cause jaundice.

D. Eating.

264 Eating utensils are very few in number. Roasted things, as well as boiled fish, are eaten with the fingers; mush, etc. are spooned out of the large cooking dish or out of small eating dishes.
415 Halved gourds are used as such and are generally decorated on the outside with carved decorations (Ill. 94). Shallow clay bowls are also customary (Ill. 95). I did not see oval clay bowls with a partition (Berlin 3866) or round and elliptical clay plates (Berlin 3863-3865), as described by Ehrenreich. Only in Schischá were [177] [53] tall clay dishes with a red border decoration made (1), evidently

[113] 1. See also my article on "Die Kunst der Karaja-Indianer /The Art of the Karaja Indians/," in the Bässler-Archiv, Vol. 2, No. 1, 1911.

412 under Brazilian influence (Ill. 96). Mussel shells serve as spoons, and, to be sure, the three types kădālĕ (Plate 55, Ill. 5a), kădālă liŏlĕ (Ill. 5b), and wălăbōkădālă (Ill. 5c); also small half-gourds ĭwă liŏlĕ, kālsŏ, ŭālĭ, which are generally decorated with pyrography and exhibit various shapes (Ills. 97, 98). I did not come across anywhere the spoons (katară) of wood (Berlin 3934, 35) and clay (Berlin 3870) mentioned by Ehrenreich.

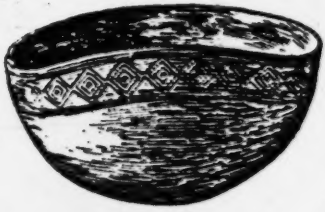
/256/ To crack open the roasted palm nuts striking stones are used. Rather heavy blows are required to split the shells of the nuts. Flat stones serve as a base; as beaters, fist-sized round ones of quartz, ground conical stones, or old stone axes. All these stones come from the regions north of the Tapirapé mouth. For all striking stones the name mănă (stone) was given. Ill. 99 a-c

/256 cont./

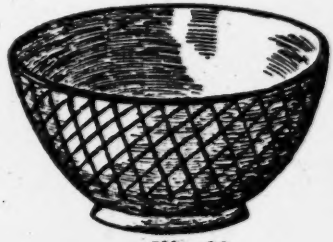
412 shows a pointed cone-shaped striking stone with hollowed-out striking place and with flat base; Ills. 100-102 show three stone axes, namely, a long flat-ax, a short flat-ax, and an ax with a shaft groove running around it, whose blade is already heavily worn as a result of the pounding.

415 [531] 199

Ill. 94.



Gourd vessel for eating.



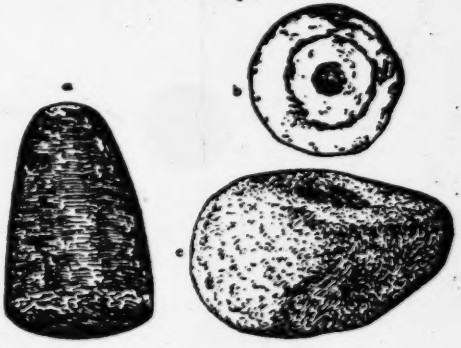
Ill. 96.
Modern eating dish.

Ill. 95.

412 Shallow eating dish made of clay.

Ill. 97.
Gourd spoon.

Ill. 98.
Gourd spoon.



Ill. 99 a-c.
a) Striking stone, b) its striking surface, c) base.

●264 There are two meals, breakfast (andoldoho) at about eight or nine
/257/ o'clock, and supper (lirosik) at about five or six o'clock. In between,
[262] however, this and that is munched, fruits, nuts, etc.; at noon they like to eat grilled piranhas (fish jacuba: djudeã). The menu consists mostly of boiled manioc mush and fish. Much is eaten, but the people do not

/257 cont./ Much is eaten, but The People do not become fat. While eating, they squat around the pot and spoon out their mush. I could not see that they ate turned away from one another, as Ehrenreich and Königswald state, but the women are usually ashamed to eat in the presence of strangers; and the Indians whom I had with me as companions did not eat my cooking when they came to a strange village

Ill. 100.
Flat ax.

Ill. 101.
Short flat-ax.

Ill. 102.
Stone ax with shaft groove.

with me, but went hungry the whole time, if in the village they did not have relatives who gave them something to eat. And they did not work during the stay in the village. They were ashamed, as they expressed it.

E. Beverages.

In drinking, the Indian is, understandably, very moderate; water serves as the ordinary beverage. Yet they also know how to prepare other drinks, which, however, are usually not intoxicating.

Buriti fruits (ãdehõ) are pounded and mixed with water; the liquid is allowed to settle, the clear liquid is ladled into a tall pot, boiled, allowed to cool, and then drunk. The liquid is said to be dark red and very sweet, but not intoxicating. On festive days large quantities of it are said to be consumed.

Pikí fruits are boiled, crushed, and, stirred with water, put into a pot. The liquid is left standing overnight and is drunk cold the next morning. The pits are dried and eaten later.

/325 cont./

589 [587] he pleases, there is no "must." Widowers, too, usually marry again only out of consideration for their children. If they have no children, or if they can avoid marriage in any way, they are only too glad to do so.

593 [264] The two sexes take their meals together. In general, married life is very peaceful, quarrels and disputes are rare. Nevertheless, I observed a few marital scenes: In Village 17 one evening the loud shouting and screaming of a woman arose, followed by a half hour of loud abusive speeches by the woman. The next evening the husband came to me and asked me for food, because, he said, his wife would not give him anything to eat on account of the previous day's quarrel. /326/ I was unable to discover the reason for the quarrel. In Village 13, Chief Ilk beat his wife because, on a visit to Village 11, she had been stealing. That is what he said; the others, however, said that the wife had greeted him angrily when he returned from Village 11 because he had had something to do with a woman there; it was only then [587] that he beat her. In Village 7, Kuriší already had his third wife. The first had run away from him, the second died, the third and present one was much older than he and very jealous. On the first evening of my stay she observed how he had twice given a girl tobacco, at the latter's request. As a result, a quarrel was said to have broken out at home; she pulled his hair, he beat her. The result was that the wife departed during the night with her children; I then met her again in Village No. 8. The husband was therefore a grass widower, had nothing to eat, and was obliged to move into the bachelor house. On my return journey I met the two reunited; they were living in peace and, smiling in some embarrassment, spoke of the incident.

586 Divorce occurs in the aforementioned case, when the woman becomes too old. The husband then sends her away and usually marries a young girl. Thus, in Village No. 5 the husband sent his old wife to São José to her brother and married a younger one. He kept the children; he was obliged to go on providing the older wife with food supplies. The mother of the wife supervises the separation of the spouses; both parties turn to her if one no

/359 cont./

235 Of tame animals I found among the Šavajé:

Chickens, which were gladly sold to me, but were not eaten by them; vultures, spoonbills, and parakeets sat tethered on the supply racks in front of the houses; vultures in large numbers squatted on the ground near the wall posts in the houses. Araras were totally absent. Instead, a huge white eagle sat tied to a low cross-bar behind the chief's house (Pl. 30, Ill. 2).

264 The women ate even in my presence. Only the girl who traveled back to the Karajá with us ate turned away from us on the trip, and only when she thought she was not being observed.

252 The hearth, as mentioned above, lies in the circular structures of the houses, on both sides of the entrance. As among the Karajá, it consists of the tips of three termite hills or of three clay shards. Roasting is done on grills (Pl. 61, Ill. 1).

[412]

415 The cooking vessels are identical with those of the Karajá.
412 The manioc grater (wõlãnăkiă; in the women's language, kõlãnăkiĕ) and the rod-sieves (brẽdjĕ) have the same shape and construction as those of the Karajá. For stirring, an oar-shaped spoon (nãlihĭ; Ill. 193) is used. For everything else, see the Karajá!

Ill. 193 a, b. Stirring spoon. (b from the side).

[184]

249 The luxury item is tobacco, which is cultivated in a considerably better variety among the Šavajé than among the Karajá. The latter buy large quantities of it from the former, even cuttings, so that they will be able to grow this better variety themselves at home. Tobacco (kõtĭ) is stored plaited into three-part braids (Ill. 194) and is carried in plaited bags or such

[438]

Brazil.

593 the husband does not eat with his family, but instead
[964] with the family of his married sister, and is considered a member of his sister's family. Secondly, his share of the pro-
[768] ceeds of the day's hunting and fishing, does not go to his own hut, but to that of his sister; and, lastly, if his wife should die leaving dependent children, they are taken in charge by her parents and the widower again becomes one of the bachelors.

582 A Karayá woman is not permitted to marry an alien, unless
648 he will become adopted, or naturalized, into the tribe, and will consent to reside permanently at the wife's native village.
593 The Karayá wife appears to be considered the equal of her husband in many respects, for he never takes any important step in life without first consulting her. Even the village chief
[462] divides his honors with his wife. Furthermore, the wife as well as the husband, has an important part to perform, not only in the family, but in the social economy of the village; though her part is to do the heavy, laborious work, while her man does the light and fancy-work; his only heavy work being to hunt and fish.

595 The men usually have but one wife, though a few have
582 two. One reason for having two wives seems to be owing to the custom prevailing among nearly all South American tribes that the young men marry the older women, and the old men marry the young women. Therefore, when the first wife becomes old, her young husband takes to himself a youth-
163 ful wife. Perhaps this custom of the young men marrying the
[582] older women will account in part for the small number of
861 children born to these primitive races; though another reason may be that children are allowed to nurse until they are six
171 or seven years of age. The custom of aged men marrying girls fourteen or fifteen years of age is common among the
847 civilized people of Brazil. Abortion among the Karayá is
586 practiced only when the husband demands it. Whenever a
587 couple cannot live together harmoniously, the husband is allowed to trade his wife for another woman. If he should drive her away, he will not be permitted to marry another
000 woman, though he may take a concubine. The adulterous